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*Certaine*

# Short Queſtions

*and Aunſweres, very profitable and neceſſary for all yong Children, and ſuche as are deſirous to be inſtructed in the principles of the Chriſtian Faithe.*

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# Certaine ſhort Queſtions and Anſweres, very profitable and neceſſarie for yong children, and ſuche as are deſirous to bee inſtructed in the principles of the Chriſtian faith.

*Queſtion.*

WHat is God?

*Anſwere.*

A Spirite.

*Queſtion.*

Why doeſt thou not ſay he is Almighty, Eternall, Omnipotent, Inuiſible, conteyning all, and not conteined?

*Anſwere.* All this I doe confeſſe. But I anſwere ſimply as Chriſt ſaith: *Ihon 4. The ſubſtaunce of God is ſpirituall, and not carnal.*

*Queſtion.* How is man then ſaid to be the Image of God?

*Anſwere.* It is ſpoken of the principall part of man, whiche is his ſoule, whiche the Apoſtle ſaith is created in the true likeneſſe

of GOD, in righteousnesse and holinesse: so is it like God, beyng both immortall and spirituall as God is.

*Question.* Then is the soule of man of one nature and substaunce with God?

*Answere.* No, it is a substaunce spirituall, created of God, infused into man, and it is immortall.

*Question.* How is God to be worshipped?

*Answere.* In Spirite and truth?

*Question.* How in Spirite?

*Answere.* With a deuout mynd, a faithfull harte, in a spirituall maner, not with earthly affection.

*Question.* How then must he be worshipped in truthe?

*Answere.* That is, accordyng to his holy will in his worde, not accordyng to mans fantasie.

*Question.* Howe if in worshippyng of GOD we bee not myndfull of hym in our prayers?

*Answere.* Then it is vaine (saieth Christ) to worship hym with our lippes and our hartes farre from hym, and without wee praie in spirite, prayer preuailes not, neither doth it pearce the eares of God.

*Question.*

*Question.* Then a faithfull and deuoute mynde is specially required in prayer?

*Answere.* It is so, whiche God for Christes sake graunt vnto vs.

*Question.* What is Christ?

*Answere.* Perfect GOD, and perfect man.

*Question.* Howe doest thou knowe he is God?

*Answere.* Because he is equall with his Father.

*Question.* How knowest thou he is equal with his Father?

*Answere.* Because he saieth, *I and the father are one*, also *Paule* saieth: *He beyng equall with his father, tooke vppon hym the shape of a seruaunt.*

*Question.* How doest thou knowe that he is man?

*Answere.* Because he tooke naturall flesh of the Virgin Mary, and was conceiued by the holy Ghost without sinne, and in the naturall body died a most painfull death to redeeme vs from our sinnes (as the Apostle saieth:) *He came into the worlde to saue sinners.*

*Question.* What is the Catholike church?

*Answere.* It is a congregation of all faithfull men, disperſed throughout the whole worlde, amongeſt whome the pure worde of God is preached, and the Sacramentes are ministred, according to Christs institution.

*Question.* Art thou the childe of God?

*Answere.* I am.

*Question.* By nature or by grace?

*Answere.* Not by nature, for so wee are the children of Gods wrath.

*Question.* How knoweſt thou that thou art the childe of God by grace?

*Answere.* Becauſe hee hath giuen the earneſt of his ſpirite into our hartes, whiche crieth *Abba Pater*, which ſpirite witneſſeth to our ſpirite, that wee are the Sonnes of God.

*Question.* Is not this preſumption for a Sinner to ſaie he is Gods ſonne?

*Answere.* It is no preſumption ſo to ſaie, ſo it bee holy preſumption to call our ſelues Gods children, frō the teſtimonie of a good conſcience, ſeeyng Chriſt hath willed vs in prayer to call his Father our Father.

*Question.* Of what ſubſtaunce is the holy Ghoſt?

*Answere.*

*Answere.* A spirituall substaunce as God is.

*Question.* Of what nature?

*Answere.* Beyng God, one of nature with God?

*Question.* Then the holy Ghost is God?

*Answere.* He is so.

*Question.* Then there bee three Gods, as God the Father, God the Sonne, and God the holy Ghost?

*Answere.* No, the distinction is in person, not in Deitie, as the Catholike faithe teacheth vs. The conclusion therefore is, that God the father is our Creator, Christ in his person is our redeemer, the holy Ghost who proceedes from bothe, is our sanctifier, and proceedes from them, euen as light & heate from the Sunne, and yet so lighteneth the whole worlde, that it remaineth still with God, and is very God.

*Question.* What is a Sacrament?

*Answere.* It is a visible signe of an inuisible grace, as for example, the water wherwith the child is baptised, is the visible signe of the inuisible grace of GOD, by whose grace these our sinnes be clensed by Christs bloud, so likewise the Sacramentall bread

and wine doe signifie to vs the bodie of Iesus Christe naturally and truely, his bodie broken, and his bloud shed vppon the Crosse for our saluation.

*Question.* Accordyng to this definition, Sacramentes bee infinite. Let mee knowe why Baptisme and the Lordes Supper are onely allowed Sacramentes in the Churche?

*Answere.* Because they bee commaunded by Gods worde, and haue promises of grace and saluation annexed vnto them.

*Question.* Doe Sacramentes of themselues conferre grace?

*Answere.* No, but GOD doeth by them exhibite Graces vnto vs, for *Ihon* saieth: *We Baptise with Water, wee minister the outwarde signes, but it is Christe whiche doeth Baptise with the holy Ghoste:* and by the outwarde Elementes by vs ministred wee doe confirme the inwarde grace which is giuen by God.

*Question.* What be those Graces that be conferred from God to vs by these Sacramentes?

*Answere.* Regeneration of life, encrease of spiritual blessings, forgiuenesse of sinnes,

and

and life euerlastyng.

*Question.* Then of necessitie all are not saued whiche participate Baptisme and the Lordes Supper.

*Answere.* So many are saued as are partakers of the inuisibl graces, whereof the Sacramentes are visible signes.

*Question.* How if a childe borne of beleeuyng Parentes be preuented with death before Baptisme, and so receiue not the visible signe?

*Answere.* It is moste requisite that wee endeuour to offer thē to publike Baptisme by all meanes lawfull, otherwise if wee bee hindered by some necessitie not to bee shunned, yet wee ought to perswade our selues that thei are saued by the inuisible grace, because the children of faithfull beleeuyng Parentes, are receiued in the couenaunt and maie bee sanctified in their mothers wombes.

*Question.* Then what needeth Baptisme?

*Answere.* It is of greate necessitie for the Commaundementes sake, conteyned in the eight and twentie of *Mathew:* and to refuse it, is to despise the ordinance of God, for

although he worke sometyme without all meanes, yet must not wee ceasse to vse the meanes appointed, when wee are in a Christian Churche, and maie haue them, that is, to Baptise the whole World in the name of the Father, of the Sonne, and of the holy Ghost.

*Question.* Haue you no further reason for the vse of Baptisme?

*Answere.* That is said, is sufficient: yet I doe saie further, it is the pledge of Gods couenaunt made with vs, and the visible signe of our adoption that wee are his by Grace and Faithe in Christ, and the visible marke, whereby wee are knowne from the vncircumcised sorte.

*Question.* What is faith?

*Answere.* It is a sure trust in God, and in Iesus Christ our Lorde, and a certaintie of thynges promised by God, which can not otherwise be discerned, then with the eye of Faith.

*Question.* Whence commeth Faith?

*Answere.* It is the gift of God, as Paule saieth in the seconde to the Ephes. *By grace you are saued through faith, not of our selues, it is the gift of God.*

*Question.*

*Question.* Doeth Faithe onely iustifie a ma.

*Answere.* It doeth iustifie.

*Question.* How is a iustifyng faith knowen from a dead faith?

*Answere.* By the fruites and workes which are with faith that iustifieth.

*Question.* What is faithe without good life?

*Answere.* It is dead.

*Question.* What are woorkes without Faith?

*Answere.* They be sinne, be thei neuer so glorious before men.

*Question.* How come men by faith?

*Answere.* In the tenth to the Romaines it is shewed, that *Faith commeth by hearing the worde of God.*

*Question.* Can a man bee saued without faith in Christ?

*Answere.* No, for Christ saieth, *He that beleeueth not, is condemned alreadie.*

# These Questions are briefly collected out of the former, for the helpe of such as in a short summe, are desirous to learne by harte the chiefe principles of Christian Religion.

*Question.*

WHat is God?

*Answere.*

God is a Spirite.

*Question.* How must he be worshipped?

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*Question.* What is Jesus Christ?

*Answere.* Christ is perfect God and perfect Man.

*Question.* How knowe you he is God?

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*Answere.* I am.

*Question.* Art thou the sonne of God by nature, or by grace?

*Answere.* By grace.

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